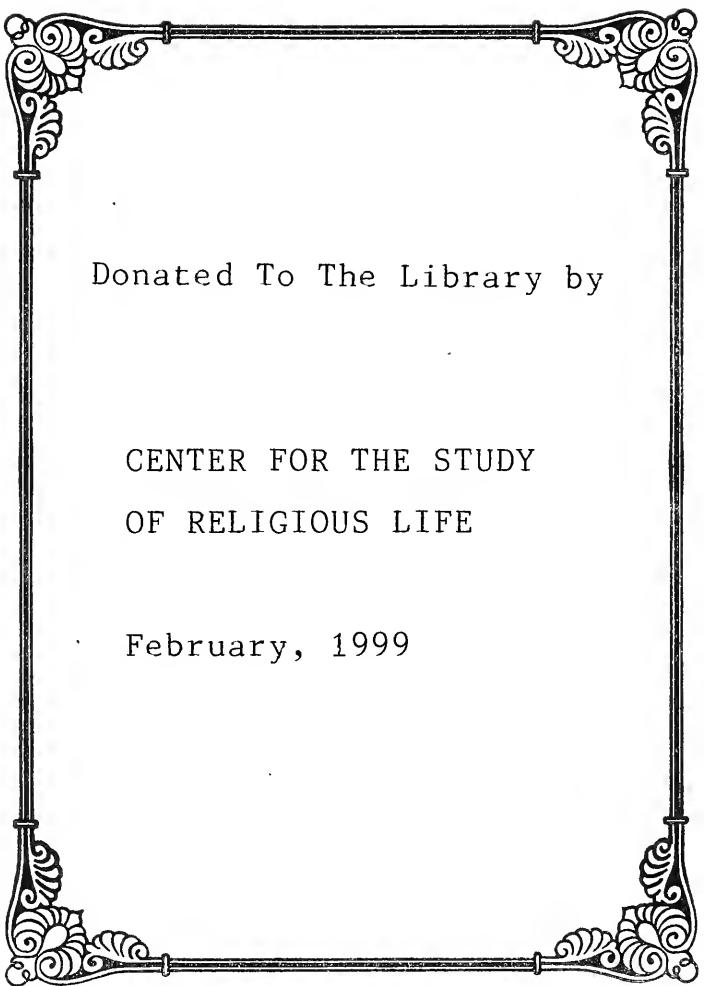


Regulations  
of  
SISTERS OF CHARITY

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REGULATIONS

FOR THE

SOCIETY

OF THE

Sisters of Charity,

OF MOUNT ST. VINCENT,

NEAR CINCINNATI,

UNITED STATES OF AMERICA.

— 849 —

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REGULATIONS  
FOR THE  
**Society of the Sisters of Charity**  
OF MOUNT ST. VINCENT,  
NEAR CINCINNATI,  
UNITED STATES OF AMERICA.

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CHAPTER I.

*Of the ends of their Society, and of the virtues peculiar to their state.*

ARTICLE I.

THE principal end for which God has called and assembled the SISTERS OF CHARITY, is to honor Jesus Christ our Lord, the source and model of all charity, by rendering him every temporal and spiritual service in their power, in the persons of the poor,—either sick, invalid, prisoners, insane, or those who, through shame, would conceal their necessity.

A secondary, but not less important motive, is to honor the sacred childhood of Jesus Christ, in the young persons of their own sex, whose hearts they are called to form to the love of God, the practice of every virtue, and the knowledge of religion; whilst they sow in their tender minds the seeds of useful knowledge.

To correspond with the grace of their vocation, and fulfil with merit to themselves and advantage to others, the great obligations which it imposes,

their own perfection should be the principal object, the latent spring of all their endeavors: to attain this end, the exercises of an interior and spiritual life must accompany their exterior employments, according to the following regulations, which they shall strive to practice with the utmost fidelity, as the means most conducive to the exalted end of their holy vocation—and let their motto ever be “Who lives to the Rule, lives to God.”

### II.

Although they do not constitute a religious order, the religious state not being compatible with the objects of their institution, nevertheless, as they are more exposed than nuns,—in most circumstances their only monastery being a hospital, the houses of the sick, or an asylum; their chapel, the parish church; their cloister, the public streets; having no enclosure but obedience; no grate but the fear of God; no veil but holy modesty,—they should lead as virtuous lives as if they were professed in a religious order; and comport themselves, in all their intercourse with the world, with as much recollection, purity of heart and body, and detachment from creatures, as nuns in the retirement of their monastery.

### III.

The first thing which they must inviolably observe, is, to place the salvation of their souls above every other consideration, and to spare no pains to keep themselves always in a state of grace; shunning mortal sin, and using their utmost endeavors, with the assistance of God, not to commit, deliberately, any venial sin. To obtain from God the grace necessary for this purpose, and to secure to themselves the reward which our Lord promises to those who devote themselves to the service of his little ones, they must diligently apply to the acquisition of Christian virtues, particularly of those recommended to them in the following Rules.

### IV.

They shall perform all their exercises both spiritual and temporal in a spirit of humility, simplicity, and charity, and in union with those which our Lord Jesus performed on earth. They should direct their intention to that end in the morning, and at the beginning of every action, particularly

when going to serve the sick or to instruct their pupils; remembering that these three virtues must, like the three faculties of the soul, animate the whole body, and that they constitute the proper spirit of the society.

## V.

They shall abhor the maxims of the world and embrace those of Jesus Christ, especially those which recommend mortification both interior and exterior, the contempt of themselves and of all earthly things: preferring low employments, and such as are repugnant to the inclinations of nature, to honorable and pleasing ones, and taking always the last place; fully persuaded that still they are far from suffering all that their sins deserve.

## VI.

They shall have no attachment to any thing earthly, particularly to places, employments, or persons—not even to their parents or confessors; but they shall always be disposed to quit ALL at the voice of obedience; calling to mind the words of our Lord: “Every one that hath left house, or brethren, or sisters, or father, or mother . . . or children, or lands, for my name sake, shall receive a hundred fold, and shall possess life everlasting. *Matthew xix. 29; x. 37. Mark x. 29, 30. Luke xviii. 29, 30.*

## VII.

They shall, for the love of God, suffer cheerfully inconveniences, contradictions, scoffings, calumnies, and other mortifications, which they may have to endure, even for their good actions; remembering that our Saviour, who was innocence itself, endured far greater sufferings, and even prayed for those who crucified him; and that, in all their pains, they have but a small share in the cross, which he was pleased to carry, in order to merit for them the happiness of beholding him for ever in heaven.

## VIII.

They shall have an entire confidence in Divine Providence, abandoning themselves to it without reserve as an infant to its nurse; firmly persuaded that whilst they are faithful to their vocation and to the observance of their Rule, God will keep them under his protection, and assist them in every necessity of soul and body, even when they seem deprived of every resource.

## CHAPTER II.

*Of the obligation of the vow of poverty.*

## ARTICLE I.

THE Sisters of Charity shall hold in great honor the poverty of Jesus Christ, contenting themselves with what is necessary, in the usual simplicity, and according to the usage of the community. They shall consider that they are the servants of the poor, and that, consequently, they should themselves lead a life of poverty.

Accordingly, all possessions shall be common property, as among the first Christians; and no one, either at the Mother-House, or on the Missions, shall have any thing to keep, or to use, as her own individual property. They shall not dispose, either by gifts or loans, of any thing belonging to the community; nor of what might remain in their hands of the allowance given them for their maintenance; still less of any thing deposited with them for the benefit of the poor. Moreover they shall not borrow, purchase, or receive any thing without the consent of the Mother, in matters of little import, and for common use; for extraordinary things or things of value, they must have also leave of the Rev. Superior.

## II.

They shall endeavor to establish themselves in that holy practice, so much recommended by the Saints, and so religiously observed in all well regulated Communities, of neither asking or refusing any thing in temporal matters. Should they, however, be in need of any article, they may, with simplicity, make it known to the Sister who has the charge of supplying their wants; remaining equally satisfied whether their petition be granted or not. But that there may be no occasion to deviate from this holy practice, the Sister, whose duty it is, shall be very exact in inquiring into the wants of the Sisters, and in supplying them without extravagance, and according to the resources of the house.

## III.

As they must not, without permission, appropriate to their own use any thing destined for the Community, or for some other Sister; so they must not complain if, at any time, the use of any article, already granted to them, should be, with superior permission, transferred to some one else; but they should rather be pleased to have an opportunity of practicing mortification and holy poverty. Should they however know or suspect that this transfer had been made without permission, they may disclose their thoughts to the Mother, or the Sister Servant, but to no one else.

They shall not lay aside, or change, without permission, the things granted them for their own use, because they are not agreeable to their taste; nor shall they ever presume to alter them to suit their own inclination.

## IV.

They shall be conscientiously careful in the management of money or other things in their charge, considering that any wilful neglect on this head, would be a sin against the virtue of poverty, which they promised to practice from the moment they put on the habit, and assumed the name of servants of the poor. Accordingly, whatever resources the charity of the people, or their own industry may place at their disposal, either at the Mother-House, or at the establishments to which they may be sent, neither the Mother, nor the Officers, nor the Sisters, shall ever deviate, in their dress, food, furniture, &c., from the strictest simplicity, and that spirit of poverty so earnestly inculcated by their holy founder; remembering that whatever remains in their hands, after their necessities are supplied, is intended, either to extend their establishment for the public good, or to be applied to the relief of the poor. At the Mother-House, the Rev. Superior, Mother and Officers, direct the disposition of any surplus funds; in the other establishments, this duty belongs to the administrators of hospitals, the managers of asylums, &c.

Each Sister Servant shall, once a year, lay before the Mother an account of the monies received for the clothing of the Sisters, and of the expenditures for clothing; the surplus, she shall, at the same time, remit to the Mother.

## V.

As perfect uniformity in all things is an excellent means of preserving union and good order in a Community, and every singularity is a source of

dissension, irregularity and confusion ; the Sisters of Charity both at the Mother-House and on the Missions shall preserve inviolably a uniform mode in their dress, food, and furniture. To obviate the abuses which might creep in with respect to their dress, those who do not reside in the Mother-House, shall receive from the Mother, samples of the materials to be used, that they may procure the like ; or, if they cannot procure such, they shall send to her a sample of that which they can get, and receive her approbation. In the various establishments, they shall, as much as possible, conform to the maxims, practices, and usages of the Mother-House, not adopting new ones, though apparently better calculated to aid them in the attainment of perfection.

Should, however, any individual, after mature deliberation in the presence of God, think that she stands in need of any particular indulgence on account of indisposition, she shall, with simplicity and indifference, make her representations to the Mother, who will examine, with the Rev. Superior, what is expedient ; and she shall wait submissively for the decision.

## V I.

They shall practice holy poverty in time of sickness, contenting themselves with the ordinary treatment of the poor, as regards medicines, nourishment, and the like, never fretting or murmuring at not being treated according to their fancy. They should consider that they are the servants of the poor, and not expect to be better treated than their masters ; and moreover, that it is a great happiness for them to have something to suffer for the love of God, who exercises their patience, only to increase their merit.

They shall never cause any thing to be bought for themselves ; nor shall they receive any thing without the permission of the Mother or Sister Servant. The Sisters who visit them can give them nothing without the same permission. Should strangers wish to treat them with delicacies, they shall humbly thank them, but respectfully decline their offers, except in case of great necessity : then they may, with permission, accept them.

As they cannot know so well as the physician and infirmarian what is proper for them, they should, consequently, abandon to them the care of their health.

## V II.

They shall eat only at the appointed hours, and in no other place than the refectory or infirmary.

Whilst they reside in the Mother-House, they shall never, without permission, invite any stranger either to eat or take lodgings in the house. They, likewise, who live in other establishments are warned against taking such a liberty, even with their relations, without the consent of the Sister Servant, who can give it only in cases of great necessity, and then only to persons of their own sex, and with a general or special permission of the Mother. Were there no other evil in such a practice than that of disposing of the property of the poor, that should be sufficient to deter them from it.

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## CHAPTER III.

### *Of the obligations of the vow of chastity.*

#### ARTICLE I.

THE Sisters of Charity shall use their utmost endeavors to preserve unsullied the purity of their bodies and hearts; to this effect, they shall quickly reject all thoughts contrary to the virtue of purity, and carefully shun every thing that might in any manner injure it, particularly a desire of pleasing, vanity, or affectation, either in their dress, their deportment, or their conversation; the curiosity to see people through the windows, or those whom they meet when passing through the streets. They shall still more carefully avoid the highly improper custom of going to the windows to look at strangers passing or repassing. They shall also avoid holding frequent communications with strangers, when not commanded by either necessity or charity. In fine, they shall carefully guard against whatever might give the least occasion to suspect them of being in any degree inclined to the vice opposite to chastity; for that suspicion alone, even were it ill-founded, would be more injurious to their Society and its holy functions, than all other crimes that might be falsely imputed to them.

#### II.

As holy modesty is necessary to them, both for the edification of others, and the preservation of that angelical purity which is so easily tarnished,

they shall be extremely careful never to depart from its rigid rules. Accordingly, they shall keep their eyes modestly cast down, in the streets, in churches, and in the houses of strangers; above all, when speaking to persons of the other sex; and even among themselves in their own chambers, during prayer, pious colloquies, meals, and the time devoted to silence. They shall moreover avoid precipitancy in their walking and other actions; preserve cleanliness in their garments without affectation; and abstain, even in their recreation, from childish levity, immoderate laughter, unbecoming discourses or gestures, or such amusements as might lead to any indelicacy. They shall never touch one another without necessity,—not even in play or in token of friendship, except to salute, in a spirit of charity, the Sisters on the day they make their vows, or those who return after an absence, or to effect a reconciliation with any one to whom they may have given some uneasiness: in these cases, they are permitted to kiss one another on the cheek, but not in the street, the church, or any other public place. When a reconciliation is to be effected, they must do it kneeling.

The Sisters are permitted to return the salutation, when persons of their own sex present their hands; but they should never make the advance.

### III.

They must carefully shun idleness as the parent of all vices, particularly of impurity. To this end, whenever their duties allow them some leisure moments, they shall faithfully employ them in sewing, spinning, or some such work. Should they have no work of the kind, they must ask it of the Mother or her assistant; those residing in other establishments, must apply to the Sister Servant.

They shall never keep birds, lap-dogs, or any animal, that might be to them an occasion of idling away their time, which they ought to be very scrupulous of losing, remembering that God will demand of them a strict account of every moment.

They shall not, on week days, spend their time in saying any prayers but those prescribed to them by the Rule, without a special permission of the Mother, who is not to grant it, if those devotions would interfere with their exterior duties; nor shall they hear more than one Mass, unless obliged to do so by some extraordinary circumstance.

### IV.

As an ill regulated intercourse with strangers may prove as detrimental

to their purity, as it is meritorious and advantageous to them, when directed by obedience or charity, they shall never go abroad without the permission of the Mother, whom they shall inform whither and on what business they go; and they shall, on their return, acquaint the Mother with occurrences of any moment, that took place whilst abroad. They who live in other establishments, will do the same with the Sister Servant; who shall likewise, before going out, inform the second in authority. On these occasions, they shall, before they go out, repair to their chapel or oratory, take holy water, and, on their knees, offer to the Lord the action they are going to perform; imploring his blessing, and the grace not to offend him. On their return, they shall again repair to their chapel or oratory to return thanks to our Lord for his gracious protection, and to ask his pardon for the faults which they may have committed.

## V.

They shall pay no visits, except in cases of necessity:—to solicit contributions, &c. But visits of mere ceremony are absolutely forbidden.

## VI.

On no occasion should a Sister be permitted to go out without a suitable companion whom the Mother is to nominate or approve. In case a Sister cannot accompany her, she may take a prudent girl of the school, or some exemplary person of the neighborhood; whom she must request not to leave her till her return.

They shall never visit, even through motives of charity, any person of loose, suspicious character; nor attend, or administer medicines to any body notorious for the vice of impurity.

As to other poor sick people, particularly those of the other sex, they shall be very cautious in administering remedies to them, or in attending them; not going too near them, even when preparing them for death, or during their agony.

## VII.

When strangers visit them, they shall not enter into conversation with them, nor introduce them to any Sister, till they have obtained permission

to that effect from the Mother or Sister Servant; and then they must receive them in the place destined for the reception of strangers. But they can never, without the permission of the Rev. Superior, introduce them into the interior of the house, (even were they persons of their own sex), whatever their respectability. They shall act in the same manner with priests, even their confessors, except in time of sickness. In such cases there must always be another Sister present: should this be impracticable on account of the smallness of the room, the door must be left open. They shall use the same precaution with physicians, or other persons duly authorized to visit them in case of sickness. They shall, with much greater reason, refrain from visiting their confessors or other priests, in their chambers, unless they are very sick: then they are allowed to visit them, but there must be at least two Sisters present. When, on other occasions, it is necessary to speak to clergymen at their houses, let it be done in some public part thereof, and never at undue hours. At the Mother-House, or in the other establishments, such interviews should take place only in the chapel, or oratory, or in a room destined for the reception of visitors. They should never, even for a moment, remain alone with persons of the other sex, unless the door be open.

At the Mother-House, none of the Sisters, not even the Mother, shall ever invite any gentleman, whether clergyman or not, to spend the night; such permission being reserved to higher authority.

### VIII.

Whenever they meet with persons of the other sex, they must observe a great modesty in their words and in all their exterior; taking care not to show too much cordiality or complaisance, and to be as brief as possible, even when conversing on matters of piety, or on what concerns the relief of the poor, or any subject of a similar nature.

They shall not be taught to write, &c., by men: above all, they shall never suffer from them any kind of familiarity.

### IX.

When passing through the streets, they shall not stop to speak with any one, without great necessity; and even then, they shall endeavor to satisfy their demands in a few words; and they should always prudently evade, by some pious remark, any wordly conversation.

They shall studiously avoid inquiring into the conduct not only of strangers, but also of their Sisters: they shall likewise avoid inquiring into private family concerns (though it should be done under pretext of consoling the poor), such curiosity being very contrary to a spirit of devotion, and to the good example which they owe to their neighbor.

If, whilst they are attending the sick in private houses, any one should make use of immoral or irreligious language, and receive no check from the master of the house, they shall immediately withdraw, and never return, unless they receive a solemn promise that such conduct shall never be repeated.

## X.

As temperance and regularity in their meals will greatly contribute to the health of both soul and body, and particularly to the preservation of chastity, the Sisters on the Missions shall do their utmost to conform to the regulations observed at the Mother-House, both with regard to the quality of their food, and to the time and place of taking their meals. If, however, any one should be under the necessity of eating between meals, or out of the house, or of taking some extraordinary nourishment, she can do so with the permission of the Mother or Sister Servant; but no one can make use of wine, or spirituous liquor, without the express permission of the Rev. Superior.

## XI.

Although the continual labors of the Sisters of Charity do not permit them to embrace many penitential practices and corporal austerities, they may, with the permission of the Mother, perform small ones: should they desire to perform extraordinary works of the kind, they must previously obtain the permission of the Rev. Superior. But unless they obtain the above permissions, they shall content themselves with observing the fasts prescribed by the Church, following the rules of the diocese in which they reside. To the days of fasting prescribed by the Church, they will add only the eve of the festival of St. Vincent of Paul. But let them be convinced that exterior mortifications avail but little, if not animated and accompanied by those that are interior; which consist in submitting their judgment and inclinations to the will of their superiors; in combating and overcoming their passions and evil propensities; and in refusing to their senses every unnecessary gratification.

## XII.

Sisters, except on journeys authorized or commanded by their Superiors, shall never, under any pretence of kindred, friendship, or indisposition, take their meals, much less spend the night, out of their own houses. However, in extraordinary cases, they may be permitted, accompanied by another Sister, to sit up with a sick friend or parent.

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## CHAPTER IV.

*Of the obligation of the vow of obedience.*

## ARTICLE I.

THE Sisters of Charity shall pay honor and obedience to their Institute, to the Most Rev. Archbishop, and to the Bishops in whose respective dioceses they may be established. They shall also obey the Superior General of their Society, and those whom he may delegate to direct or visit them; the Mother, and, in her absence, her assistant; and the other officers of the Community in what may relate to their respective offices; also the Sister Servants under whom they may be placed; and those to whose charge they may be committed during their journeys. They shall likewise obey, without delay, the sound of the Community bell, as they would the voice of our Lord calling them to their regular exercises.

## II.

They shall, above all, aim at a punctual obedience, with submission of their judgment and will (in all that is not sinful) to all superiors and officers —to those who are imperfect and disagreeable as well as to those who are perfect and agreeable; remembering that it is not so much persons they obey, as Jesus Christ, who orders them by voice of superiors; for Jesus Christ himself has said, speaking of those whom He has commissioned to teach in His Church: “He who hears you, hears me; and he who despises you, despises me.”

## III.

When Sisters are sent to some congregation, either to serve the poor sick, or to keep a school, they shall, on their arrival, go to receive on their knees the blessing of the priest who attends that congregation. As long as Sisters reside in a congregation, they shall render to the priest attending it, the honor and respect due to his sacred character; also, obedience in the service of the sick, particularly with regard to the spiritual assistance which they may render them. They shall evince great respect for the sacerdotal character, particularly with regard to those clergymen appointed to hear their confession, and to the confessors of the poor; entertaining for them, on every occasion, as much veneration as when they are at the sacred altar; and submitting to their orders or advice, in every thing that is not sinful, nor contrary to the rules and practices of the Society, or to the intentions of their superiors.

If any clergyman should not comply with his obligations towards the sick, or in any other particular, they shall not take upon themselves to censure his conduct; but they shall, in a spirit of charity and with great humility, acquaint his ecclesiastical superior with what they may have observed.

## IV.

They shall pay respect and obedience, in what concerns the service of the poor, to the administrators of hospitals, to physicians, and to all others who, by their office, may have claims to their respect and obedience.

They shall, when nurses, as well as when sick themselves, punctually attend to the prescriptions of the physician, and obey him in every thing belonging to his profession and not contrary to their Rule.

They shall, when sick, obey also the infirmarians or nurses, according to the degree of authority given to them by their office or superior.

## V.

They shall not open the letters or the notes addressed to them, without the permission of the Mother; nor shall they write any without her permission. All letters and notes are to be submitted to the Mother's inspection; but she may read them or not, as she judges proper; and she will

use her discretion in giving or withholding those addressed to the Sisters, and in forwarding or suppressing those which they write. On the Missions, the Sister Servants will use, in this respect, the right of the Mother.

## VI.

The preceding rule does not however regard the letters written to the Rev. Superior, the Confessor, or the Mother, or those received from them. These letters are never to be shown to any one; should they contain any intelligence which should be communicated to others, the communication must be made verbally or in writing.

All the letters which the Sister Servants or their companions write, either to strangers or to private Sisters of their Society, when they are directed to the Mother-House, or are to pass by the way of it, must be addressed to the care of the Mother, or left unsealed, and put under an envelope addressed to her.

## VII.

The Sister Servants who are far from the Mother-House, shall be careful to write to the Mother, two or three times a year, to give her an account of their employments, and of what relates to their companions. And, besides, they and their companions shall write to the Rev. Superior, or to the Mother, whenever they have any thing of consequence to impart. The Sister Servants shall always grant unrestricted permission to write to superiors, without expressing any desire to see the letters written to them, or those received from them. Should any Sister not know how to write, she may ask one of her Sisters or her confessor to write for her; but she must use great discretion, not dictating any thing which could not be made known without wounding charity.

## CHAPTER V.

*Of charity and union among the Sisters.*

## ARTICLE I.

THEY shall frequently call to mind the name of "Sisters of Charity" with which they are honored; and endeavor to render themselves worthy of it, by a true and sincere love for God and their neighbor. They shall, above all things, cherish and respect one another as true Sisters, whom our Lord has united together in his service by a special profession of charity; and do their utmost to preserve a perfect union among themselves. To this effect, they shall quickly suppress every sentiment of aversion or envy which they might feel against their Sisters, and carefully avoid every thing rude or disagreeable in language, tone, or manner;—always treating one another with christian meekness and respectful cordiality, which should be expressed both in their words and on their countenances.

## II.

They must willingly bear with the imperfections of their Sisters, as they would wish their Sisters to bear with theirs; and, as much as possible, accommodate themselves to their dispositions and opinions in all that is not sinful, nor contrary to their Rules; and they must always be particularly attentive to evince the greatest charity towards those, whose inclinations and dispositions are the least congenial with their own; for, this holy condescension united with mutual support, is an excellent means of cherishing peace and union in a community.

## III.

When, through human frailty, a Sister gives some cause of mortification to any of her Sisters, she must not fail to ask her pardon on her knees; this she should do, at the latest, before going to bed. This holy practice will prove a speedy and sovereign remedy to heal the bitterness of heart,

or remove the resentment which might remain for the fault committed. But that the salutary effects of this holy practice may not be prevented, she who shall have received the offence, shall be very careful not to embrace the opportunity of her Sister's humiliation, to satisfy the inclinations of her nature by exaggerating her fault, or using harsh expressions or reproaches, although she may have often fallen into the same fault: she shall, on the contrary, go on her knees also, and receive the apology of her Sister with humility and kindness.

## IV.

They shall, particularly on the Missions abroad, take the greatest care of their sick Sisters, considering them as the servants of Jesus Christ, in as much as they are the servants of his members—the poor; and, their own Sisters, in as much as they are all, in a particular manner, daughters of the same Father, God; and of the same Mother, their Society: and, on these considerations, they shall render them their services with all possible affection and exactness. They shall, above all, be particularly careful to give timely notice to the confessor, when a Sister is sick, that she may receive the sacraments and other spiritual assistance of which she may stand in need. With regard to the treatment of the body, they will observe what has been prescribed in the sixth article of the chapter on poverty.

## V.

They shall not make use of any medicine without the permission of the Mother or Sister Servant. And as too great a tenderness for self, which is contrary to well ordered charity and to a prudent care of health, might induce the Sisters, particularly those on the Missions, to disclose their trifling indispositions to a physician, who, by prescribing remedies through mere compliance with their wishes, might expose them to serious injury; they shall never consult any physician, without the permission of the Mother or Sister Servant, who shall not grant it unless she sees a real necessity. The Mother and Sister Servant must themselves endeavor to give example to the others in the practice of this rule. All, after their recovery, shall cheerfully resume their ordinary employments, without making a longer use of the particular dispensations granted them during their sickness.

## V I.

They shall attend the funerals of the Sisters, who die at or near the place of their residence. They shall offer for the repose of the soul of each, the first three Communions which they will make on the usual days; and the nine Rosaries which they will say on the following days. They shall, besides, procure a High Mass and three Low-Masses to be offered for each one of the deceased Sisters.

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## CHAPTER VI.

*Of some means of preserving charity and union among themselves.*

## ARTICLE I.

ALTHOUGH they ought to entertain a great love for one another, they must, nevertheless, carefully guard against private friendships, which are even more dangerous than aversions; because they are generally veiled under the cloak of charity, while, in reality, they are nothing but a disorderly affection of flesh and blood. Both these vicious extremes should be most carefully guarded against, as they tend to subvert, in a little time, the whole Society.

## II.

And as murmurs, which ordinarily spring from a curious desire to know all that passes, under pretence of zeal for the common good, are not less prejudicial to the peace and union of a community, than the two preceding vices, they shall, in order to remove the occasions of them, avoid inquiring into, or speaking of, the transactions of their Society; the reasons for which Sisters are sent out or recalled; the qualifications of Sisters for the occupations assigned to them; or the rules of their Society, with the view of finding some ground of censure or complaint. Should they, however, observe any thing which appears to them to be of consequence, they shall, with humility and simplicity, make known their sentiments to the Rev. Superior, without giving themselves any further anxiety. They must take great care

not to murmur against the conduct or the proceedings of the Mother or Sister Servant; for, all sorts of murmurs are a source of scandal and disunion, drawing down the malediction of God, not only on those who murmur, but also on those who give a willing ear to their murmurs, and even on all the Community.

### III.

They shall be on their guard against making the faults of their neighbor, particularly those of their Sisters, the subject of their conversation; also against relating at home what they have heard abroad, except such things as would tend to edify or afford innocent recreation; unless there should be an obligation to make superiors acquainted with any thing of a different nature. Should any one so far forget her duty, as to introduce discourses contrary to charity in the presence of her Sisters, they, far from listening to her, shall do all in their power to prevent her from continuing; even going on their knees, if necessary, to entreat her to discontinue: should she not desist even then, they must withdraw, in order to avoid all participation in her scandal, as quickly as if they heard the hissing of a serpent.

### IV.

As silence is the most efficacious means to prevent the numerous faults committed by the tongue against charity, and also many other sins, which, as the holy Scripture testifies, those who talk too much are sure to commit; they shall strictly observe silence from evening prayers until after the Meditation of the next day; from two o'clock in the afternoon until three; and, at all times, when passing through the streets: should they, during these periods, find it necessary to speak together, they must do it in a low voice, and in as few words as possible. Besides, they shall, at all times, observe silence in churches, chapels, sacristies, domestic oratories, and in the refectory during meals. And during the periods in which they are permitted to talk together, they shall discourse in that moderate tone, which public edification and their holy state require. They shall, when passing through the house, be careful not to make a noise in opening or shutting the doors, or by walking heavily, particularly during the night, or when they are with the sick.

## CHAPTER VII.

*Of charity towards the sick poor.*

## ARTICLE I.

ONE of their chief employments being to assist the sick poor, they shall fulfil this duty with every possible care and affection; recollecting that it is on Jesus Christ, in their persons, that they bestow their services. With this view, they shall, with their own hands, carry them their nourishment and remedies; and treat with compassion, mildness, cordiality, respect, and devotion even the most troublesome, or those for whom they feel some aversion or less interest. They must be conscientiously careful never to let them suffer, for want of the necessary assistance, medicines, &c.; which they must always give at the exact time and in a proper manner. They shall even postpone their spiritual exercises, when the necessary attendance on the poor sick, demands such a sacrifice.

## II.

They must, from time to time, suggest to them some pious thoughts, in order to dispose them to practice patience, or to make a good general confession, or to die well. They shall be very careful to instruct them in the things necessary for salvation; and procure for them, in due time, the holy sacraments, and even more than once, if necessary.

## III.

As ill directed charity is displeasing to God, and prejudicial to the souls of those who practice it, they shall never give any nourishment or medicine to the sick, contrary to the orders which they have received, or the will of those on whom they depend; not heeding the complaints of the discontented patients. They must, however, endeavor to console and satisfy them in the best manner they can; evincing compassion for their afflictions, and regret at not being able to assist them according to their wishes.

## IV.

When any charitable person gives them alms for the poor sick, or for other needy persons, they shall be very exact in distributing them according to the intentions of the benefactors. If they have poor relations, they must be particularly on their guard, not to fail in this point. And, as natural love, under pretext of charity, might deceive them, they shall never ask any assistance for their relations, without the permission of the Rev. Superior.

## V.

They shall not undertake to nurse the poor sick out of the establishments in which they reside, without the permission of the Rev. Superior, who is not to grant it for the night, or when any inconvenience might arise from it on account of the character of the sick, or of those who frequent their houses.

## VI.

They shall not employ servants, or other persons, to assist them in their duties, without the express permission of the Rev. Superior.

At the Mother-House, they are permitted to keep a boarding-school; and to admit for eight days (but not longer), persons of their own sex, who desire to make a spiritual retreat.

## CHAPTER VIII.

*Of spiritual practices.*

## ARTICLE I.

THE Sisters shall endeavor to acquit themselves of their spiritual duties with fidelity, as having especial need of them, to preserve themselves in the state of grace, and in the fervor necessary to enable them to persevere in their holy vocation. Although they ought to make no scruple of sometimes changing the hours appointed for them, or even of omitting some of them, when the care of the sick, or other pressing duties, require such a sacrifice; yet they must be very careful not to omit them through negligence or in-devotion, or through too great an inclination for exterior duties; these motives being often veiled under the pretence of charity.

They shall not, either at the Mother-House or on the Missions, associate themselves with any Confraternity, without the permission of the Rev Superior.

## II.

They shall go to confession once a week to the confessors appointed by the Rev. Superior: but they shall not go to any other without his permission. They shall, besides, have an opportunity of applying, three or four times a year, to an extraordinary confessor; to whom they may, if they think proper, make a confession. They must at least present themselves, were it only to receive his spiritual advice. They may, if they desire it, make a review of the faults committed since the last visit: should they prefer to make this review to their ordinary confessor, they will do it every three months.

## III.

They shall, every year, at an appointed time, make a spiritual retreat; also a review of the faults committed since the last retreat. Those who reside at the distance of one or two days' journey from the Mother-House,

shall endeavor to repair thither, once a year, one after another, for the purpose of making a spiritual retreat; having previously obtained the permission of the Rev. Superior and the Mother; and having consulted the Sister Servant with regard to the time most convenient for their absence. The Sister Servant shall, on her part, contribute all in her power to procure for them that satisfaction. However, the inconvenience of the Sisters traveling even that far is so great, that if they think it would be equally conducive to the peace of their conscience, this point of the Rule will be dispensed with; and they will be satisfied with the proviso made in the following article.

#### IV.

They who are stationed in distant establishments, shall, when making their spiritual retreats, apply to the clergyman at the place of their residence, whom the Rev. Superior may appoint to assist them; or to those whom he may occasionally request to visit them for that purpose.

#### V.

They may go to communion on all the days specified in the "Catalogue of Communion days," but not oftener; nor on two successive days, should they find it necessary to go to confession for the second communion. In order to obviate the abuses which might arise from a general permission to go to communion, and to add the merit of obedience to the grace of the sacrament; they shall each time ask the permission of the Mother or Sister Servant. As it will be proper to refuse permission, occasionally, even to the most fervent, either to keep them in humility, to excite in them a more vivid desire for the holy Eucharist, or to be at liberty to refuse permission to less fervent Sisters, without exposing them to reflection from others, they shall, when refused, humbly submit to the privation.

#### VI.

Every Friday, except Good Friday, or one which coincides with some feast of obligation, they shall, at five o'clock in the evening, or at any other hour which the Mother may find more convenient, attend a Chapter, held by the Mother or some one of her appointment. In this Chapter, each one shall, on her knees, and in presence of all the others, accuse herself of her

faults against the Rule; ask pardon for any cause of mortification or bad example that she may have given; and cheerfully receive the advice and penance given her. Moreover, each one shall, once a month, request to be accused of the faults that may have been remarked in her: the Sisters shall comply with her request, in a spirit of humility and charity, without mentioning any fault committed against themselves in particular. The Sister accused shall receive the accusation with humility, not excusing herself, nor betraying any displeasure. In the establishments abroad, the Chapter will be held by the Sister Servant.

## VII.

As many serious inconveniences, even the destruction of the Community, might arise from the Sisters disburdening their hearts with whomsoever they please; they shall not disclose their temptations or other interior trials to their Sisters; much less shall they ever disclose them to strangers: but they shall apply to the Rev. Superior, the Mother, the Confessor, or the Sister Servant, God having designed them, and no one else, for that purpose. Should any one, however, think before God, that she stands in need of the advice of any other person, she may ask it with the permission of the Rev. Superior or Mother; but, never without permission, lest God should permit her to receive bad advice, in punishment of her disobedience.

## VIII.

They shall observe an inviolable secrecy on all subjects of a secret nature, especially on what takes place in conferences, confidential communications and confessions; being well assured that, besides the offence they would offer to God by revealing a secret, they might create in others an aversion to all these holy practices; and thus render them useless, and, to many even, injurious. They are not, however, forbidden to speak of any thing which the Superior, the Confessor, the Mother, or a Sister may say on such occasions; provided they do so only for the edification of others, and without making known where they heard it, particularly if in confession. But they are never allowed to speak of such things, by way of re-creation; much less should they ever complain of, or murmur against them.

They shall not, without the express permission of the Rev. Superior or the Mother, make known their Rules to any person not belonging to their

Community, except to their confessors. On the Missions, the Sister Servants shall keep them locked up in their chambers. They shall neither copy them, carry them out of the house, nor, in any way, expose them to the inspection of strangers.

## IX.

As neither the Rev. Superior, nor the Mother can remedy abuses unknown to them, and as the Society would be in the most imminent danger, if those who perceive them did not give information, each one shall be careful humbly and charitably to acquaint the Rev. Superior or the Mother, and, in cases of pressing necessity, the Sister Servant, with any fault of consequence, or any dangerous temptation that she may remark in her Sisters; and she shall, in her turn, be willing that the Rev. Superior or the Mother be made acquainted with her faults; and both shall receive, with resignation and without excusing themselves, the admonitions, whether public or private, that may be given them, never using reproaches, nor manifesting any ill-will against the informers, nor against those whom they may suspect of having reported the faults, for which they were admonished.

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## CHAPTER IX.

*Of the employment of the day from November first till May third.*

The Sisters shall rise at five o'clock, at the first sound of the bell; making the sign of the cross, and giving their first thoughts to God. They shall, in dressing, observe the strictest modesty; putting on the principal articles of their dress, before they draw the curtains of their cells or beds. They shall then bless themselves with holy water, and kneel down to adore our Lord, thanking him for his protection during the night, and offering themselves and all the actions of the day to him: having then made their beds, they shall finish dressing.

At half past five o'clock they shall say morning prayers in common, commencing with the invocation of the Holy Ghost. The subject of the Meditation shall then be read, in the accustomed manner, by one of the Sisters; and they shall meditate for half an hour; concluding by the

prayer, "We fly to thy patronage," &c. Mass shall, when convenient to the priest, be said at half past six o'clock; and they shall assist at it with great devotion: but should the priest not come until a later hour, those only will assist at it who can do so without interrupting their necessary duties.

On Communion days, a quarter of an hour shall be allowed to those who are going to Communion, as an immediate preparation for that important duty, either after meditation, or at any other time that may suit them better, and a quarter of an hour shall be allowed for thanksgiving after Communion.

They shall breakfast at half past seven o'clock, unless Mass should be said during that hour: in that case, breakfast shall take place immediately after Mass.

After breakfast, the Sisters shall apply to their respective duties, as pointed out to them by the Mother or Sister Servant: those who are not occupied in the school, may, from this time until twenty minutes before twelve, converse together on any necessary, edifying, or useful subject; but seriously, and with greater recollection, and in a lower voice than during recreation.

At three quarters past eleven, they shall assemble in their Chapel; devote a few minutes to their particular examen, dwelling on the resolutions which they had taken in the morning, particularly on the acts of virtue which they had resolved to practice, and renewing their resolutions; they shall then say the Seven Glories, &c., the Trisagium and Doxology, and the act of adoration of the Sacred Heart: then read a portion of the Gospel, and conclude with the Angelus Domini or Regina Coeli according to the season. During Lent, except the last week, they shall read, every day, the portion of Gospel appointed by the Church for that day; during Holy Week, a part of one of the Gospels on the Passion of our Lord; and, on Sundays and holidays, the gospel of the day.

At twelve o'clock, they shall repair to the refectory for dinner, during which they shall listen attentively to the reading. When they take their meals in the same refectory with the boarders or orphans, one of the children will read; and when in a separate one, one of the Sisters. After reading the life of the Saint for the day, she shall, if there is time remaining, read from the Following of Christ.

From dinner until two o'clock, while engaged in their different occupations, they may, by way of recreation, entertain themselves in friendly, cheerful, and modest conversation; avoiding all kinds of levity in words

or actions, or loud talking, screaming, immoderate laughter, rude expressions of impatience and impatience, impertinence—after raising their heads to God. Should any one of them offend against the rule, as do occurc<sup>h</sup>ed above all, should she express herself in a manner not perfectly consonant with modesty, humility, or modesty, she should be immediately reminded of the presence of God.

At twelve minutes before three, they shall assemble for spiritual reading. After the Mother or presiding Sister has said the "Come, Holy Ghost," one of the Sisters shall read aloud for all the others who can attend without the least inconvenience. She shall conclude the reading by these words: "God is charity: and they who dwell in charity dwell in God and God in them." During this reading the Sisters shall continue their work in profound silence. At three o'clock they shall go on their knees and the Mother or presiding Sister shall say in a loud voice: Jesus Christ, receive us as creatures even unto death, and the death of the cross, therefore unto God献<sup>h</sup> him to me, and I shall give to me adoration of the Son of God, dying for the salvation of souls, offering him to his ever-living Father at the moment he gave up his soul, and entrusting him to thy mercy in the hour of his passion and death, particularly to those who are in their last agony, or in a state of sin, and to all the souls detained in purgatory. Those who are at this time employed in school duties, shall perform this act of adoration in the school room, but they will postpone their spiritual reading to a more convenient time. Those who may be in company with strangers in the streets or in any other public place, shall, when they can do it with propriety, make this act of adoration interiorly, without going off their knees. If they cannot make it at this time, they should make it as soon as possible.

Besides the above spiritual exercises, they shall daily pass a half hour in adoration before the Blessed Sacrament. They shall also every day say one-hundred of the Rosary. The Mother or Sister Servant will appoint the time of these exercises, consulting the convenience for each Sister.

From three o'clock until a quarter after seven, they who are not occupied in the school, may converse together as they are permitted to do in the morning from eight o'clock until twenty minutes before twelve.

They who have permission to learn reading, or writing, or any thing else may employ for that purpose a half hour or one hour, either in the morning or evening, or both, at the time the Mother or Sister Servant may find it most convenient to exempt them from their other occupations. But they shall always be disposed to interrupt this exercise, or even to omit it

altogether, when the Mother or Sister Servant thinks it ought to give place to an occupation of a more urgent nature: so that it may not be in any manner prejudicial to the service of the poor, nor to any of the duties of their Society.

At five o'clock, supper: the same rule shall be observed as at dinner, except that some other spiritual book shall be substituted for the "Lives of the Saints" and the "Following of Christ."

From seven and a quarter until ten minutes past eight, they may recreate themselves as they did from dinner until two o'clock.

At a quarter after eight, the Sisters shall assemble in the Community-room, to prepare the subject of Meditation for the next day. After the Mother, or, in her absence, the next officer, and on the Missions, the Sister Servant has said "Come, Holy Ghost," and each Sister has, if practicable resumed her work, one of the Sisters shall read the two first points of the Meditation for the next day: whilst waiting for the ringing of the bell for evening prayers, the Mother or presiding Sister shall call on some one or more, to repeat what they may have remarked, or shall say herself a few words on the subject, to render Meditation more easy to the novices. On Saturdays and the eves of festivals of obligation, before the reading of the Meditation, a Sister shall read the gospel appointed by the church for the next day: when a festival occurs on a Sunday, the gospel of that festival shall be read.

At half past eight o'clock, they shall proceed to the chapel, and say night prayers. Then they shall repair to the dormitories; and after having blessed themselves with holy water, and said some prayers for two or three minutes, they shall prepare themselves for bed, each one modestly undressing herself, and keeping her curtains drawn as far as practicable.

As they may be suddenly called on to wait upon the sick, they shall wear such night dresses as would permit them to appear in the presence of their Sisters at a moment's warning. They must not however keep on any article, which would interrupt their sleep, be injurious to their health, or be an obstacle to cleanliness.

They shall, if possible, be in bed and have the lights extinguished at a quarter after nine.

They shall endeavor to fall asleep with some good thought in their mind, particularly on the subject of the next morning's Meditation.

## CHAPTER X.

*Of the employment of the day from May third to November first.*

They shall rise at half past four o'clock, and follow in every respect, the regulations in the preceding chapter, except that until eight o'clock, every exercise will be a half hour earlier.

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## CHAPTER XI.

*Of Sundays and holidays.*

MASS shall be said at seven o'clock from Nov. 1st till May 3rd, and at half past six from May 3rd till Nov. 1st.

The hour of rising, prayer, dinner, supper, and recreation will be the same as on other days; but the intervening time will be filled up differently.

The time appointed above for manual labor and school duties shall be devoted to spiritual exercises:—the Divine Service and the hearing of sermons; spiritual entertainments; spiritual readings out of books approved by the Rev. Superior or his delegates; and catechism for those who are not sufficiently instructed, in order to render them capable of instructing others in things necessary to salvation, &c.

They may, however, reserve a portion of their time for reading and writing, or corresponding with their friends; observing that the greater part of the day should be devoted to spiritual exercises.

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## CHAPTER XII.

*Of exercises peculiar to the Postulants and Novices.*

Every day they shall attend an instruction of half an hour, to commence at two o'clock.

Every Wednesday, they shall attend a Chapter held by the Mistress of Novices.

## CHAPTER XIII.

*On petitioning to renew or make their vows.*

THE will of each Sister on this point must be made known to the Mother, whose office it is to lay before the council each petition; and it is the council that grants or rejects any such petition. At the Mother-House, each Sister personally petitions; on the Missions, the Sister Servants will copy in their letters to the Mother the following formula; to which each petitioner will subscribe her name in the order of priority. The letter ought to be written and sent early enough to reach the Mother-House about Christmas.

## FORMULA.

“We, the undersigned, do humbly petition the Council of the Mother-House, to be allowed to renew our consecration to God, by the holy vows of poverty, chastity, and obedience, in the sense and manner in which they are made at the Mother-House of the Sisters of Charity, Mt. St. Vincent, near Cincinnati, Ohio.

## CONCLUSION.

THE Sisters of Mt. St. Vincent’s shall entertain the highest esteem for their Rules; also for the holy practices and praise-worthy customs hitherto observed; considering them as the means which God has given them, of advancing in the perfection suitable to their state, and of securing more easily their salvation.

They shall, when practicable, read their rules or hear them read once a month; and they shall ask pardon of God for the faults committed against them, and endeavor to excite themselves to more fervent desires to observe them faithfully until death. If there is any Rule for which they have a repugnance, they shall endeavor to overcome this repugnance; remembering that our Lord has said that “The kingdom of heaven suffereth violence; and the violent bear it away.”

“*Thy law in the midst of my heart.*”

## Most Holy Father:

JOSEPHINE HARVEY, Superioreess of the Sisters of Charity, in the Archdiocese of Cincinnati, with the consent of the Archbishop Ordinary, humbly prays that herself and her sisters may enjoy the same indulgences which were by the Apostolic See granted to the Sisters of Charity of St. Vincent de Paul, in France.

In an audience granted by the Most Holy Father, on the 13th of July, 1862: His Holiness, by Divine Providence, Pope Pius IX, (the undersigned, Secretary of the S. Congregation of the Propagation of the Faith, reporting.) conceded the grace according to the petition, the usual rules being observed.

Given at Rome, Palace of the said S. Congregation, on the day and year above said, gratuitously and without any fee, under what title soever.

H. CAPALTI, SECRETARY.

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*Cincinnati, August 22, 1868.*

Having carefully read and examined anew the Rules of the Sisters of Charity, whose Mother House is at Mount St. Vincent, near Cincinnati, U. S., I hereby approve and confirm the same.

J. B. PURCELL,  
*Archbishop of Cincinnati.*



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